1 An Overview of National Longings and a Search for Identity among Expatriates in *The Shadow Lines, In an Antique Land* and *The Namesake.*

Transnationalism, a common process in the post colonial era, brings in an identity crisis in the people of the third world. Those who wish to go abroad confront hybridity and alienation in the path of their sojourn. Most expatriates claim that they remain indifferent to the flux of hybridity. But they neither regain their lost position in their own country nor are they able to carve a niche in the country of their sojourn. This is quite challenging. Most of the time, expatriates are pushed into the position of subalterns. Deprived of ethnicity, which stands pivotal to the identity formation of an individual, expatriates feel suffocation in their host country. Emancipation from the opted culture and embracing the culture they left behind, pave the way to liminal space. This happens in the case of second generation expatriates also. They are on the verge of losing their parental culture and embracing the culture they are familiar with and are challenged when they feel an inner urge to return to their parental culture. Identity which is located in the core of an individual gets distorted when they become expatriates. Severed from their own culture, they strive hard to form a new identity which makes them subalterns. Their willing compliance to accept the present position is more pathetic as they are attuned to remain so due to various compulsions.

The thesis entitled 'Transnationalism, Hybridity and Alienation: The Expatriate's dilemma in Amitav Ghosh's *The Shadow Lines, In an Antique Land,* and Jhumpa Lahiri's *The Namesake'* deals with the ambivalence of expatriates who are in search of their lost identity to find solace in their present position. Though expatriates claim that they assimilate with host culture, they earnestly seek their own language and culture in their moments of crisis. Expatriates need

solidarity of their culture in the place where they migrate. They are more Indians than they ought to be in the host country. The thesis analyses the dilemma of expatriates who are alienated or sometimes hybridized. Even a hybrid is not happy with his present state and loves to return to his ancestral culture when he confronts a crisis.

The thesis is outlined into five chapters, which discusses at length how expatriates experience alienation and hybridity and the impact it makes within them. By applying Homi Bhabha's theory of culture, Mikhail Bhaktin's concept of self and other, Freud's theory of psychoanalysis and by introducing concepts such as subaltern, liminality and hyphenated identity, the problems of alienation, rootlessness, dislocation and ambivalence in expatriates are delineated through an in depth analysis of Amitav Ghosh's *The Shadow Lines, In An Antique Land* and Jhumpa Lahiri's *The Namesake*. The thesis explains how the theorists' views can be taken in the above perspective.

2 Reconstructing the Warm Memories of Home: Expatriates' Fantasy in *The Shadow Lines*

The first chapter ' Reconstructing the Warm Memories of Home: Expatriates' Fantasy in *The Shadow Lines'* deals with the concepts of nationalism, partition, distorted ideas of identity, national longing and alienation in *The Shadow Lines.* The novel sketches in such a way that the events move to and fro with the thought process of the narrator. During colonialism, lack of freedom urges people to seek it earnestly. Once they get it, they fence it and what is outside does not belong to them. They're the 'others'. They like to be with their people. Transnationalism brings in a dilemma in expatriates. They become confused by the repulsive attitude of the host country and the nostalgic pull does burden them. After partition between India and Pakistan, people choose their country mainly on the basis of religion. Those who believe in their national identity get distorted finding that they do not actually belong to that country. Having migrated to

another country, people feel like aliens in their own ancestral country and their concept of their native country becomes different in reality as the nation undergoes tremendous changes by the advent of time. The thesis focuses on the alienation and hybrid state of expatriates through transnationalism. Amitav Ghosh's and Jhumpa Lahiri's selected works for the research prove that crossing the borders make people 'subalterns' in the host country. Though people are aware of it, they do it for an easy prosperity. Expatriates are estranged in both the countries – their parent society and the host society. Some expatriates can be termed as 'sojourners', they cannot be called 'marginal men'. The essential characteristic of the sojourner is that he clings to the culture of his own ethnic group in contrast to the bicultural complex of the marginal men. Psychologically, he is unwilling to organize himself as a permanent resident in the country of his sojourn. When he comes back to his parental culture, he leaves the host culture forever. The sojourner expatriate is par excellence an ethno centrist.

3 Quest for Identity: Transgressing Canonical Perspectives in *In an Antique Land*

People have an urge to be in the comfort zone of their ancestral land which is depicted in the hybrid work *In an Antique Land.* It is termed hybrid as it can be interpreted as a detective story, a travelogue, a romance with a lost world, a contrastive study of the lives of medieval period and that of modern era. Ghosh makes an in depth study of multinational medieval world, and finds that even before colonialism, people have ethnic awareness. By tracing the life of the slave, Bomma, *In an Antique Land* unravels the fascinating history of the cross dissemination of cultures, religions and traditions of India and Egypt. Ghosh leaves for Egypt in 1980 to pursue work on re-establishing the twelfth century life trade and commerce between Egypt and India and thereby re-mould the story of the slave master Ben Yiju and Bomma which had been left hidden under the layers of dominant narratives.

The narrative shifts from twelfth century merchant Ben Yiju to Ghosh's own experiences as a research scholar in Egypt. Ghosh being a new historian, dwells on subaltern lives, since they are not normally emphasized by canonical historians. He further illustrates his post colonial perspective by juxtaposing the medieval and the modern worlds of 12th and 20th centuries with their diverse cultures of Christianity, feudalism, Islam and Hinduism. Ghosh stresses the compelling cry for human understanding and religious tolerance. It is the immediate need of the world, which is torn apart by religious obscurantism and fanaticism.

Through a comparative study of the twelfth century and twentieth century lives, Ghosh clearly states that expatriates in their country of sojourn always crave to be in their own land of origin. This has been impacted through the depiction of the lives of Nabeel, Ismail and Ghosh himself.

Ghosh concentrates on the expatriate experiences of Ben Yiju, the Tunisian merchant, of Nabeel and Ismail and his own experiences in Egypt. The ties between 'place' and 'identity' are fundamental to the lives of individuals and groups. They shape the ways in which the relationships and social networks are created and maintained, how heritage is understood, reconceived and rewritten, how everyday life is anchored by a strong sense of self and how narratives and histories are located in time and space or written as Wendell Berry notes, . . . "in order to know who we are, we must first know where we are" (*14*).

4 Ambivalence and Alterity: Discourse of Expatriation in *The Namesake*

The Namesake espouses the different cultural attitude of first generation expatriates and that of the second generation. The three works under study give various problems of expatriation and converge into the idea that once uprooted, expatriates face identity crisis and alienation though they adorn high position in their host countries. Gogol's search for identity is an outcome of his

state of hybridized identity and hyphenated self. He realizes the trauma of hybrid self only when his girlfriend Maxine reveals that she is not bothered about Gogol's father's untimely death. When Gogol returns to his home, his concern for his widowed mother, his peripatetic acceptance of his father's choice in naming him soothes him and it has been obscured to his hybrid self till then. For Said, hybridity refers to the overlapping, intertwining histories of the colonizer and the colonized in all areas, which is seen in the literary text produced within this context. For Bhabha, unlike for Said, hybridity refers to the discourse of the colonial power being subverted by the language of the colonized. It is the intersection of the language of the colonizer with that of the colonized that he calls hybridity. Hybridity is a problematic of colonial representation and individuation that reverses the effects of the colonial disavowal, so that other "denied" knowledge enter upon the dominant discourse and estrange the basis of its authority – its rule of recognition. The hybridity and mimicry of the colonial subject, according to Bhabha, exposes the fissures in the colonial discourse.

Glick Schiller describes transnational migration as a pattern of migration in which persons, who move across international borders and settle and establish social relations in a new state, maintain social connections with the polity which they originated from and they live across international borders in transnational social fields(125).

Bhabha explains that it is only through language and representation that identity is projected, the notion of identity is implicated not only in 'the process of writing and difference' but also in 'opening up a space of translation'. Intervention of the third space of enunciation, which makes the structure of meaning and reference an ambivalent process, destroys the mirror of representation in which cultural knowledge is customarily revealed as an integrated, open, expanding code. Such an intervention challenges our sense of the historical identity of culture as

a homogenizing, unifying force, authenticated by the ordinary past, kept alive in the national tradition of the people.

Through *The Namesake* Lahiri makes a dialogical approach to understand the formation of hybridized identities and hyphenated selves of second generation expatriates, voices of the hybrid self, being "othered" or "racialised" which accentuate the pain of dislocation and displacement. The lives of first generation expatriates through Ashoke and Ashima and that of second generation expatriates through Gogol and Sonia contrive that expatriates face loss, alienation and rootlessness in their host country and longing for their ancestral land and culture in a juncture of crisis in their lives. Gogol's going back to his family and culture is an apt illustration.

Conclusion

The last chapter sketches a summary of the findings and concludes the thesis. It focuses on how Amitav Ghosh and Jhumpa Lahiri being expatriate writers delineate expatriates' duel dilemma in choosing their culture and their longing to return to their land though they cherish the prosperity of the host country. The three works under study probe into the alienation and confusion of expatriates and their present state of liminality. The humiliation and rooted state of expatriates are not a constructed aspect, but the true outcome of self analysis and self realization of Ghosh and Lahiri. Amitav Ghosh and Jhumpa Lahiri represent the voice of expatriates and their selected works reiterate that being uprooted, expatriates are caught between their parental culture and their adopted culture.

The thesis emphasizes that cartographical boundaries cannot be omitted by the misconceptions of globalism and multiculturalism. The individuals who are long term immigrants carry inside themselves, the whisper that says 'you do not belong' (Marcel Proust's

Remembrance of Things Past). Ethnicity, the force that pulls expatriates towards their parental culture entrenches in them the thought that they have a comfort zone in their ancestral land. The subject offers ample scope for further research especially in the light of several expatriates opting to choose the ancestral moorings and milieu for the new generation instead of acclimatizing and helping in assimilating into the adopted culture sans values and time- tested traditions.

Works Cited

Bloom, Harold. Marcel Proust's *Remembrance of Things Past*. New York: Chelsea House, 1987. Print.

Jain, Ravindra K. *Nation, Diaspora, Trans-nation: Reflections from India*. New Delhi: Routledge, 2010. Print.

Jayaram, N. *Themes in Indian sociology, The Indian Diaspora: Dynamics of Migration*. New Delhi, Thousand Oaks, London: Sage Publications, 2004. Print.

Raghuram, Parvati , Ajay Kumar Sahoo, Bridge Maharaj, and Dave Sangha. *Tracing an Indian Diaspora; Contexts, Memories, Representations*. New Delhi, Thousand Oaks, London : Sage Publications, 2008. Print.